

JUNE 29, 1836.

TRUSSES.
forms the public and individuals afflicted
by Rupture, that he has removed his place
where he resides, No. 305 Washington
Place, corner of Temple Avenue, up
ward. It will enable him to be in constant atten-
tion than eighteen years past been en-
tire and making use of these instru-
ments several hours daily, the
opportunity of seeing a great num-
ber of the most distressing cases of
the Charlestown Alm-house, of
con Gideon Foster, has been the keeper
years past now, and can give
any one may be disposed to call him
for the accommodation of different
time, and has every facility for fitting
A variety of instruments for depriv-
ing for any of these instruments will be
Foster's services, the services of the
provided for all those who call
him his own work, and every
individual can see him
in the above place.
Trusses have been recommended to the
ad, by Dr. J. C. WARREN of this city, and
to Dr. DAWSON and THOMPSON of
J. FREDERIC FOSTER.

*every description of
END JOH PRINTING &
TEATLY DONE AT THE
HERALD OFFICE.*

BOOKS FOR SUMMER
SCHOOLS.

READING BOOKS.
Books for Reading and Spelling.
Mr. WOODWARD's Primer is a fine
rendering those usually "dry subjects" in
and to them it is sufficient to say that the
same simple and attractive character as
for Reading and Spelling; with simple
plan of this book; it is just such a one as
will be adopted in every school in the
country for avoiding common errors.

Lessons for Primary Schools.
This book has been adopted in the present
request of the Committee for Primary
and in consequence, it has been adopted by
committee, as the common reading book in

Grammar, with Progressive Exercises
by the Boston Association of Instruc-
tors, as follows:—We have examined your
Grammar, and we do
not appear to be better adapted to the
common schools, than any other with which

my, with copious engravings.—"The Study
of Arithmetic" is a good
and popular introduction to the study of
Arithmetic.—Peter Parley's method of teach-
ing children—This work is on a plan at once
together natural. It consists of a series of
beautiful engravings, illustrating scenes, sports,
and history. The engravings are ac-
curate, anecdotes, and explanations, and these
of simple questions in arithmetic, which
have been seen."

P. Blake, author of several popular School
Books, Boston.]
Parley's Arithmetic is to combine instruction
with pleasure, and has been successfully
in my opinion, is well adapted to the uses
of schools and in schools. It is one of the best
books I have seen.

M. D., author of several valuable works,
Plymouth.]

Peter Parley's Arithmetic is it with
a paper I decided opinion in favor of its
instruction of young children in the rudi-
mentary. The author's simple mode of teaching, by
hand appropriate cuts, is admirably calcu-
lated to make min to a knowledge of the subject."

Principle of the Young Ladies' Seminary,
Extracts from the best books in the world,
not for the benefit of Parley's Arithmetic,
I have never seen anything, having the
half so attractive. Children will have
seen, if they have the good fortune to begin

from a very large number of Teachers,
which might be added, as well as numerous
from the best periodicals, would the length of
the first year of its publication, more than 15,000
Copies furnished for examination by the

ARLEY'S HISTORIES.
Book of History, or History on the Basis of Ge-
ography, containing the countries of the Western Hemis-
phere, from original designs, and sixteen
sections of the United States, and the va-
riety, on steel plates. By the author of

Book of History, &c.—This is truly an excel-
lent history, and the execution good.
History contains what will be found
in the *Vermont Chronicle*.

the best historical work for children we
have this book three months in his own way,
better knowledge of the history and geogra-
phy is often acquired by spending three
days operation of committing to memory pro-
fessional treatises in common use."—Brady

YOUNG'S HISTORIES.
Book of History, comprising the countries of
sphere, with many engravings, and sixteen
of the different countries. By the author
of the *Book of History*.

He has left a work of the kind received
and, so quickly and so extensively adopted
Parley's First Book of History. The others
are attractive and entertaining, and
the study of History will become a pleasure,
as it has always heretofore been.

CHARLES J. HENDEE, (successor to Car-
ter,) and for sale by the booksellers and traders
States. June 1.

ACKARD & GALE,
2 doors from Howard-st., Boston,
at wholesale and retail, an extensive and
large assortment of HATS, CAITS, GLOVES, NECK
ENDERS, and such articles as are usually
Gentlemen's Furnishing Store.

91.
KING'S GENERAL FURNISHING
STOCK AND LINEN STORE, AND
ESTABLISHMENT, where may be found
the best style of Broadcloths, C. &
General Linen, Plain Guards and Taffetas,
made to order in the most approved style;

—Also—
King's General Silk and Cotton Firms, silk
avats, Rich Silk Avats, Cutwork, Cut
Silk, Woven and Virginie Hse, Ladies
Superior Goat Skin, Silk and Lille Thread
Suspenders, Superior India Rubber Elastic Suspenders,
&c. &c.

—A few pieces Rich London Cashmere,
the Ermine, Fancy Line Drapery, for Riding Fauvelaces,
London Buckskins,

and Plaid Drapery,

Plain and Plain Silk Vestings,

and Marcelline Quilted Vestings
of other Fine and Common Spring and
No 91 Washington street.

1.
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BENJ. KINGSBURY, JR., EDITOR.

David H. Ela, Agent.

FOR ZION'S HERALD.

they should recollect that in these perilous times a little strategem works wonders.

All things considered, my cause is not desperate. This life is a changeable state of sunshine and shade, and whoever expects all fair weather will be sure of disappointment." P.

Caledonia, Vt., June 8, 1836.

FOR ZION'S HERALD.
EARLY EDUCATION.

MR. EDITOR.—Let a multiplicity of other duties be my apology for delaying to this time, what I designed long since to have accomplished. Doubtless on account of my long silence, another person has chosen to write over the same signature with myself, probably supposing that my remarks were concluded. I have not the honor to claim authorship to Delta's pieces, which recently appeared before the public; and therefore, lest that be attributed to me which is not my due, it may not be amiss to state, that the two productions, on different subjects, over the same signature, did not originate in the same source.

Perhaps it will be recollected, that in my last I took occasion to notice the method of instruction pursued in many of our district and other primary schools. It will be admitted almost universally, that there is room for their improvement, not only in this respect, but also in the manner in which I have controlled the destinies of men and governments, show conclusively that high expectations of future greatness and glory may sometimes be indulged in by those in the lowest ranks of savage life. I had not acted many scenes in the drama of public life, before I began to attract the attention and secure the favor not only of my own countrymen, but of foreign kings and noblemen. It was confidently reported, and as confidently believed, that I was the greatest benefactor of mankind that had appeared for many years. I was the best surgeon of the age. My skill in medicine was a settled point with every doctor in the land. The lawyers praised me to the skies, for the numerous controversies and quarrels of which I was the prime mover. As I possessed a benevolent spirit, I travelled into other countries, and sent my agents all over the world, that I might be extensively useful as I was eminent for my rare qualities. My arrival was announced in large shining capitals, by the public prints, stating the place of my residence, the object of my visit, and the terms for my service. In short, all was hurry and bustle and animation. The quill moved with twice its accustomed speed—the mechanic's hammer was more noisy—and the farmers sang more boisterously. The spindle and shuttle moved with increased momentum. That unruly member, the tongue, bid defiance to the restraints of reason, and all mortality seemed endowed with supernatural strength and activity. Nor was this change of shore duration: so long as I remained in the place, so long was all joy and activity.

But report says I have fallen from my high station, and am likely to sink into disgrace and insignificance—and my late losses and persecutions confirm the report. Human sympathy must be strongly on the wane, to acquiesce in the maltreatment, and rejoice in the downfall of one, whose philanthropy is unbounded, and whose virtues have been the admiration of ages. There is but little practical benevolence in the world, the pretensions of moralists and Christians to the contrary notwithstanding. True, I have done some mischief, and where is the man whose life has been marked by no acts of injustice and folly? As well might these hypocritical pretenders condemn their silver, because it has occasionally produced a little misery, as to condemn me for a few freaks of youthful fancy.

If the great ALCOHOL, who has celebrated

the birth of nearly every individual in the world,

and directly authorizes them to indulge in like passions.

The effects of such government must, from the very nature of things, generally prove prejudicial to the Instructor, and injurious to the child. It appears to me to be calculated to create disrepect towards the former, and to foster and cherish unholy dispositions in the latter. As far as observation and experience have rendered me capable of judging, I am very much inclined to think, that, with few exceptions, schools may be well managed without the aid of fist, ferule or rod.

DELTA.

June 20, 1836.

FOR ZION'S HERALD.

BROTHER KINGSBURY—Please gratify a reader of your paper, by copying an article found in last week's Christian Advocate and Journal, under the caption of "Elegant Extract"—the production of a giant, a former minister of one of the Boston churches. Such sentiments should be read and reflected upon, not only by all conductors of periodicals and journals, but by every influential member of our community, that whatever influence he may possess may be given in the right scale.

T. P.

ELEGANT EXTRACT.

The following extract is taken from an address lately delivered by the Rev. Dr. Wayland, President of Brown University. It is written in a masterly style, and furnishes a subject for solemn reflection:

"The example of goodness have made bad men ashamed of vice, thoughtless men admires of virtue, without either rendering the one truly penitent, or the other actively virtuous. If, however, its partial influences (the influences of the gospel by the reformation,) have been thus salutary, what may not be hoped when the whole moral nature of man shall have been subjected to its authority? The sun has indeed risen, and the mountain tops are already basking in its beams, but although the plains are illuminated by reflected light, yet the cold dews of evening still rest heavily upon them, while the shades and darkness still hover over the valleys beneath. But how glorious will all this seem, when green valley, and silver rivulet, and glassy lake, and wavy plain, and pine



I. Thompson

clad mountain, are reflecting back the quickening effulgence of unclouded noon.

But that unclouded noon has not yet arrived—God grant it may speedily come! Whether it shall come now, prophetic vision has not yet foretold. The results of improved civilization, in consequence of the diffusion of knowledge, the unlimited freedom of the press, and the rapid accumulation of capital, have given an energy to human passion, and have taught such skill in devising modes by which it may be gratified, that the impulsive powers of man have speedily acquired an energy before unprecedented. That they are already sufficient to balance the existing forces of moral restraint, seems, from many indications, far from improbable. The proof of this is seen in that feverish restlessness, that growing disregard for law, that universal disrespect for authority, that eagerness for war, and the desire for revolution, which are so characteristic of the present time.

It has been truly remarked, that for the last ten years, a single official note from any public functionary, could have set Europe in a blaze. War is now a game which even wise kings can with the greatest difficulty prevent their subjects from playing at. And if kings refrain from fighting with each other, it is very doubtful whether their subjects can be kept from fighting among themselves. The people are everywhere very much bent upon breaking the social fabric in pieces; every individual being well satisfied that he could construct a better. The whole history of our globe seems not yet to have convinced men that it has always been found very difficult to improve an edifice by levelling it with the dust, when you are obliged to reconstruct it out of the very same materials.

But societies can never for a long time be stationary. If the explosive violence of human passion overthrows the buttresses which bind together the social edifice, the whole fabric will collapse with an overwhelming crash. The natural ferocity of the human heart, stimulated and directed by an intelligence which it never before attained, and whetted to anguish by the splendors of helpless opulence everywhere within its physical power; science and the arts are furnishing means of destruction before unknown, and capable of gratifying to the full the widest love of slaughter; the press raining down in every land one horrid tempest of firebrands, arrows, and death, will combine to form a scene of triumphant havoc, such as the pen of the historian has never yet described, nor uninspired imagination ever yet conceived. Thus civilization will be swept a second time from the earth, not as before, by hordes of the north, but by a sanguinary herd of her own degenerate children. Nor is this idea at all chimerical. Within the memory of many of you, this drama has been enacted in the most civilized and polished nation of Europe. France was deluged in blood, her treasures wasted, and the continent, from Moscow to the Mediterranean, was whitened with the bones of Frenchmen, before the turbulence of passion, once ascendant, was brought within the limit of mortal power which existed to restrain it."

Mr. KINGSBURY—in the Herald which I have been taking, by request of my consort and some of my children, I have noticed frequent remarks, by you and your cold water scribblers, severely censoring me and other gentlemen of my belief, and habitual practice. Now, sir, I would just let you know, that I and several of my friends of the good cheer, whom you have so often traduced and exposed to public scorn and derision, are determined to maintain our rights and privileges as freemen, in spite of all opposition. Stop my paper.

GILES UMBRAGE.
Weatherfield, Vt., April 28, 1836.

POETICAL CHARACTER OF THE BIBLE.

Such is the unlimited goodness of Him who knew from the beginning what was in the heart of man, that not only the wide creation is so designed as to accord with our views of what is magnificent and beautiful, and thus to remind us of his glory; but even the record of his immediate dealing with his rational and responsible creatures, is so filled with the true melody of language, as to harmonize with all of our most tender, refined and elevated thoughts. With our established ideas of beauty and grace and pathos and sublimity, either consecrated in the minutest point, or extended to the wildest range, we can derive from the Scriptures a fund of gratification not to be found in any other memorial of past or present time. From the song that grovels in the dust beneath our feet, to the track of the leviathan in the foaming deep—from the moth that corrupts the secret treasures, to the eagle that soars above his eyry in the clouds—from the wild ass of the desert, to the lamb in the shepherd's fold—from the consuming locusts, to the cattle upon a thousand hills—from the rose of Sharon to the cedar of Lebanon—from the crystal stream gushing out of the flinty rock, to the wide waters of the deluge—from the barren waste to the fruitful vineyard, and the land flowing with milk and honey—from the lonely path of the wanderer, to the gathering of a mighty multitude—from the tear that falls in secret, to the dir of a battle, and the shout of a triumphant host—from the solitary in the wilderness to the satrap on his throne—from the mourner in sackcloth, to the prince in purple robes—from the gnawing of the worm that dieth not, to the seraphic vision of the blest—from the still small voice, to the thunders of Omnipotence—from the depths of hell, to the regions of eternal glory, there is no degree of beauty or deformity, no tendency to good or evil, no shade of darkness or gleam of light, which does not come within the cognizance of the Holy Scriptures; and, therefore, there is no impression or conception of the mind that may not find a corresponding picture, no thirst for excellence that may not meet with its full supply, and no condition of humanity necessarily excluded from the unlimited scope of adaptation to sympathy com-

prehended in the language and spirit of the Holy Bible. How gracious, then—how wonderful and harmonious, is that majestic plan by which one ethereal principle, like an electric chain of light and life, extends the very elements of our existence, giving music to language, elevation to thought, vitality to feeling, and intensity and power and beauty and happiness to the exercise of every faculty of the soul.—*N. Y. Mirror.*

FOR ZION'S HERALD.

BROTHER KINGSBURY—I took short notes of the speech of Rev. W. Wynans, delivered on the floor of General Conference, May 13th, in reply to me. It did not then occur to me that I should publish anything upon the subject. As I had spoken once on the question, I did not expect (the rules of the house prohibiting it) to speak again. I took the notes for my own satisfaction. I took them as fully as I could during the delivery of the speech—and I certainly intended to take them correctly. Br. Wynans is a very rapid speaker, and it is rather difficult for one not accustomed to reporting speeches, to get a full view of his arguments. The reply to his speech, contained in the "Address to the General Conference," was written three or four days after its delivery, and from my notes taken at the time. I send you an exact copy of my original notes of his speech, without the addition or diminution of a single letter, or even a comma or dash—that your readers may compare the notes with the view given of his speech, without the addition or diminution of a single letter, or even a comma or dash.

Brother Wynans proceeded:—

Abolitionism is an incendiary flame. It is insurrectionary—and in the carrying out of these measures we in the south can see through murdered wives and children, and burning houses, &c. If

this were not a serious matter, it would be not a little amusing to reflect, that at this late period, ministers of the gospel will indulge in such flights of imagination, on such subjects!

If there never had been any slaves emancipated, or if such effects had ever followed emancipation, these representations would not appear so utterly groundless. But slaves have been emancipated by hundreds of thousands, at different times, and in different places. And where have murdered wives and children, and burning houses ever followed?

The Ab. injudicious—Says I concede—&c.—that Congress cannot legislate—Abolitionists shutting up the door, &c.—Paralyzed the South—

No abolitionist would be more glad than we to see the slaves free—Ab. an incendiary flame. We are not situated as England. See through murdered wives burning houses, &c.—

South consider all the North enemies—Abolition movements intimately connected with Mis-op—Two preachers excluded from parishes in consequence N. E. and N. Hampshire Con. Abolition is the fire of hell in the South. Bishop Asbury—was anti before he died—Bishop Asbury acted as we do—drew back—

Lights experience—experience pleaded as authority—

C. Will not receive at the hands of England or Northerners and help—Let us alone—Thinks Christian ministers ought to slaveholders in the South—thinks they are justified, &c.—If circumstances ever justified—they do now—

slavery has both *ingenuity* and *zeal*. I admired the bold and uncompromising attitude which the brother assumed, but was sorry he had not had a better cause.

If brother Winans would be as glad to have his slaves free as any abolitionist, he will set them at liberty immediately after reaching home. "O! but the laws forbid it." Well, suppose the laws should for bid his praying?

"Ministers, Christians, and Bishops should be slaveholders!" Why? "Because they will be kind to the slaves, they will set a good example." So then we ought, according to this doctrine, to have Christian rascals to keep the traffic from being abused—and to set a *good example* to other rascals. And we ought also to have Christian robbers and thieves, that they may set a *good example* to the *craft*—and so produce a *good influence* on those who are immoral! I beg to take different ground. Neither bishops, ministers, or Christians should be slaveholders. Let all these good men come out from these abominations. It is the example of good men more than any thing else which keeps the system alive. While such good men (I must believe them to be such) as Dr. Capers, W. Winans, T. Crowder and others, hold slaves, and treat them well, bad men will hold them, and treat them cruelly. These good slaveholders are the shield and covering of the bad ones. They meet you at every turn and corner. You cannot speak of slavery, or the evils of slavery, but these *good men* stand right up before you. I will not wish them in heaven, as brother Smith did brother Scott the other day—but I believe it would be better for the cause of bleeding humanity if this wretched system could not plead the example of any *Christian* or *Christian minister*! A Christian rascal does more harm to the cause of temperance than a dozen Infidels! You have all heard of deacon Giles of Salem, Mass., the *rum maker*. Every unprincipled rascal and manufacturer in the land, will plead in justification of his conduct the example of deacon Giles. And the influence of Christians, and Christian ministers on the subject of slavery is in my humble opinion equally pernicious.

The speaker told us, that he was formerly from a free state—that he had become a slaveholder, and felt justified in so doing—that bishop Asbury was a warm abolitionist when he first came to this country, but that he cooled off, and changed his views somewhat before he died. All this only strengthens my conviction, that slavery is a *deceitful above all things, and desperately wicked*—"that if it were possible, it would deceive even the very elect." But this no more proves that slavery is right, than the fact that a great many men who were once *temperance*, but have become drunkards, prove that *drunkenness is right*!

Brother W. affirmed, that the south would not receive any help either from England or the northern states, in getting rid of slavery, i.e. in plain English, they love slavery so well, that they are determined to hold on upon it in spite of all opposition—and yet they would rejoice if the negroes were free! *Q.F.* Put this and that together!

PROCEEDINGS IN THE GENERAL CONFERENCE.

May 24. Afternoon. Towards the close of the session, Mr. Winans, of Mississippi, asked leave to submit the resolution—which, he remarked, we were sure would be interesting to all—"Resolved, &c. That a pamphlet, circulating among the members of this Conference, purporting to be, '*In Address to the General Conference of the Methodist Episcopal Church; By a member of that body*', containing reports of the discussion on modern abolitionism, *palpably false*, and calculated to make an impression, to the injury of the characters of some of the members engaged in the aforesaid discussion, is an outrage on the dignity of its body, and meriting unqualified reprehension.' The resolution was signed by Mr. Winans above mentioned, and by Mr. Stamper, of Kentucky.

After reading the resolution, Mr. Winans proceeded to specify instances to support the allegations embraced in it, and attempted to show the propriety of such a resolution in a series of written remarks. He contended, that there were in the Address no less than *THREE direct flagrant falsehoods*, besides many others indirect or inferential. He read from the manuscript with great calmness of manner—but his remarks, in matter and in style, were in a high degree, violent and inflammatory. When Mr. W. had concluded his remarks, Mr. Scott rose and stated calmly, and with full exemption from the tone of defiance, that he was the author of the pamphlet in question—that he was the member, against whom the charges of multiplied falsehood had been so greatly preferred. In view of the seriousness of the allegations made against him—and that he might have sufficient time to prepare for his defence against them, he moved that the resolution be laid on the table, till the next morning. He also asked, to be furnished with a copy of the resolution—as also of the remarks read by Mr. Winans. By a vote of the Conference the former was granted to him. The latter he could not obtain, inasmuch as that body had no control over it—and Mr. W. refused the request—alluding, as we are informed, that he could not trust Mr. Scott with it.

The motion of Mr. Scott prevailed, and the Conference adjourned to their usual hour to-morrow morning.

Wednesday Morning—May 25.

The resolution of the last evening against Mr. Scott excited considerable interest. At the usual hour for the opening of the Conference, many of the citizens had assembled, and the galleries were filled, expecting that the resolution against Mr. Scott would, of course, be the first business attended to, after the ceremony of opening the meeting had been performed. However, this did not turn out to be the case. Some other matter, relating, perhaps, to the mode of payment, or to the measures of the compensation of the ministers was taken up. After this had been discussed some time, and to all appearance, was occupying the forenoon, Mr. Scott moved that the business, then before the House, be postponed, in order to take up the resolution against himself. The motion failed. A short time afterward Mr. Early renewed the motion made by Mr. Scott. Mr. Scott earnestly appealed to his brethren to sustain the motion, remarking that, although Mr. Ostrander (a gentleman who had manifested a disposition to exclude all further consideration of the resolution) seemed determined, that the resolution should not again be taken up at all, yet, he (Mr. S.) thought it due to his character, that it should be called up immediately.—He felt that it had already been postponed too long. He was keenly sensible of the injury under which he was suffering, and every moment of unnecessary delay, only added to his aggravation. Mr. Early's motion was lost. It was now about 11 o'clock in the morning—the regular time for adjournment being half past 12. A motion was then made by a member, and carried—that, when the conference adjourned, to adjourn to meet again at 3 o'clock in the afternoon. A large majority of the spectators, supposing from the course things had taken, that the resolution would not be taken up till the afternoon, retired from the house. However, not long after the galleries were thinning and before the business under consideration was entirely disposed of, Mr. Early having renewed his motion, the resolution was called up. This was one hour as stated by Mr. Early before the usual period for adjournment. The resolution being read, Mr. Scott commenced by saying, that this day one of the strongest spectacles was presented, which had ever been witnessed in the history of the church. A member of the highest assembly recognized in the church, was now arraigned before it, charged with glaring palpable falsehood, and this, not once, but many times over. Under such circumstances, it could not be expected that he should appear without emotion: yet he trusted he experienced a good degree of calmness. It was the first time in his life he had been charged with falsehood. Those who knew him best, had always been willing to accord to him purity of motive. In the resolution, he was accused of utter-

ing a deliberate falsehood, of stating as true, what he knew to be false. This was a serious, a grave charge, and enough, if sustained, to disfanchise him of both his ministerial character and his membership. He had not only been accused of "bare-faced, glaring and palpable falsehood"—Bro. Winans had also declared, that the author of that pamphlet must either be a "reckless incendiary or a non compos mentis." If he (Mr. Scott) had set fire to the city of Cincinnati, he could hardly have been treated with more severity. What is the usual course, in cases of misrepresentation? Suppose in replying to any member, he should assiate any of his arguments—would it be right—would it be in order, for that brother to rise in his place and charge him with falsehood? Was there then so much difference between a speech written and a speech delivered, as in one case, where there is misrepresentation, to warrant the charge of "bare-faced, glaring and palpable falsehood," and in the other, to call only for *correction*?

He wished to direct the attention of brethren to the design of the pamphlet. It would be recollect, that the arguments, adduced by him on the subject of abolitionism, had been replied to, only in part, and superficially. Bro's. Winans, Crowder and others hold slaves, and treat them well, bad men will hold them, and treat them cruelly. These good slaveholders are the shield and covering of the bad ones. They meet you at every turn and corner. You cannot speak of slavery, or the evils of slavery, but these *good men* stand right up before you. I will not wish them in heaven, as brother Smith did brother Scott the other day—but I believe it would be better for the cause of bleeding humanity if this wretched system could not plead the example of any *Christian* or *Christian minister*! A Christian rascal does more harm to the cause of temperance than a dozen Infidels! You have all heard of deacon Giles of Salem, Mass., the *rum maker*. Every unprincipled rascal and manufacturer in the land, will plead in justification of his conduct the example of deacon Giles. And the influence of Christians, and Christian ministers on the subject of slavery is in my humble opinion equally pernicious.

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PROCEEDINGS IN THE GENERAL CONFERENCE.

May 25. Afternoon. Towards the close of the session, Mr. Winans, of Mississippi, asked leave to submit the resolution—which, he remarked, we were sure would be interesting to all—"Resolved, &c. That a pamphlet, circulating among the members of this Conference, purporting to be, '*In Address to the General Conference of the Methodist Episcopal Church; By a member of that body*', containing reports of the discussion on modern abolitionism, *palpably false*, and calculated to make an impression, to the injury of the characters of some of the members engaged in the aforesaid discussion, is an outrage on the dignity of its body, and meriting unqualified reprehension.' The resolution was signed by Mr. Winans above mentioned, and by Mr. Stamper, of Kentucky.

After reading the resolution, Mr. Winans proceeded to specify instances to support the allegations embraced in it, and attempted to show the propriety of such a resolution in a series of written remarks. He contended, that there were in the Address no less than *THREE direct flagrant falsehoods*, besides many others indirect or inferential. He read from the manuscript with great calmness of manner—but his remarks, in matter and in style, were in a high degree, violent and inflammatory. When Mr. W. had concluded his remarks, Mr. Scott rose and stated calmly, and with full exemption from the tone of defiance, that he was the author of the pamphlet in question—that he was the member, against whom the charges of multiplied falsehood had been so greatly preferred. In view of the seriousness of the allegations made against him—and that he might have sufficient time to prepare for his defence against them, he moved that the resolution be laid on the table, till the next morning. He also asked, to be furnished with a copy of the resolution—as also of the remarks read by Mr. Winans. By a vote of the Conference the former was granted to him. The latter he could not obtain, inasmuch as that body had no control over it—and Mr. W. refused the request—alluding, as we are informed, that he could not trust Mr. Scott with it.

The motion of Mr. Scott prevailed, and the Conference adjourned to their usual hour to-morrow morning.

Wednesday Morning—May 25.

The resolution of the last evening against Mr. Scott excited considerable interest. At the usual hour for the opening of the Conference, many of the citizens had assembled, and the galleries were filled, expecting that the resolution against Mr. Scott would, of course, be the first business attended to, after the ceremony of opening the meeting had been performed. However, this did not turn out to be the case. Some other matter, relating, perhaps, to the mode of payment, or to the measures of the compensation of the ministers was taken up. After this had been discussed some time, and to all appearance, was occupying the forenoon, Mr. Scott moved that the business, then before the House, be postponed, in order to take up the resolution against himself. The motion failed. A short time afterward Mr. Early renewed the motion made by Mr. Scott. Mr. Scott earnestly appealed to his brethren to sustain the motion, remarking that, although Mr. Ostrander (a gentleman who had manifested a disposition to exclude all further consideration of the resolution) seemed determined, that the resolution should not again be taken up at all, yet, he (Mr. S.) thought it due to his character, that it should be called up immediately.—He felt that it had already been postponed too long. He was keenly sensible of the injury under which he was suffering, and every moment of unnecessary delay, only added to his aggravation. Mr. Early's motion was lost. It was now about 11 o'clock in the morning—the regular time for adjournment being half past 12. A motion was then made by a member, and carried—that, when the conference adjourned, to meet again at 3 o'clock in the afternoon. A large majority of the spectators, supposing from the course things had taken, that the resolution would not be taken up till the afternoon, retired from the house. However, not long after the galleries were thinning and before the business under consideration was entirely disposed of, Mr. Early having renewed his motion, the resolution was called up. This was one hour as stated by Mr. Early before the usual period for adjournment. The resolution being read, Mr. Scott commenced by saying, that this day one of the strongest spectacles was presented, which had ever been witnessed in the history of the church. A member of the highest assembly recognized in the church, was now arraigned before it, charged with glaring palpable falsehood, and this, not once, but many times over. Under such circumstances, it could not be expected that he should appear without emotion: yet he trusted he experienced a good degree of calmness. It was the first time in his life he had been charged with falsehood. Those who knew him best, had always been willing to accord to him purity of motive. In the resolution, he was accused of utter-

ing a deliberate falsehood, of stating as true, what he knew to be false. This was a serious, a grave charge, and enough, if sustained, to disfanchise him of both his ministerial character and his membership. He had not only been accused of "bare-faced, glaring and palpable falsehood"—Bro. Winans had also declared, that the author of that pamphlet must either be a "reckless incendiary or a non compos mentis." If he (Mr. Scott) had set fire to the city of Cincinnati, he could hardly have been treated with more severity. What is the usual course, in cases of misrepresentation? Suppose in replying to any member, he should assiate any of his arguments—would it be right—would it be in order, for that brother to rise in his place and charge him with falsehood? Was there then so much difference between a speech written and a speech delivered, as in one case, where there is misrepresentation, to warrant the charge of "bare-faced, glaring and palpable falsehood," and in the other, to call only for *correction*?

He wished to direct the attention of brethren to the design of the pamphlet. It would be recollect, that the arguments, adduced by him on the subject of abolitionism, had been replied to, only in part, and superficially. Bro's. Winans, Crowder and others hold slaves, and treat them well, bad men will hold them, and treat them cruelly. These good slaveholders are the shield and covering of the bad ones. They meet you at every turn and corner. You cannot speak of slavery, or the evils of slavery, but these *good men* stand right up before you. I will not wish them in heaven, as brother Smith did brother Scott the other day—but I believe it would be better for the cause of bleeding humanity if this wretched system could not plead the example of any *Christian* or *Christian minister*! A Christian rascal does more harm to the cause of temperance than a dozen Infidels! You have all heard of deacon Giles of Salem, Mass., the *rum maker*. Every unprincipled rascal and manufacturer in the land, will plead in justification of his conduct the example of deacon Giles. And the influence of Christians, and Christian ministers on the subject of slavery is in my humble opinion equally pernicious.

The speaker told us, that he was formerly from a

free state—that he had become a slaveholder, and felt justified in so doing—that bishop Asbury was a warm abolitionist when he first came to this country, but that he cooled off, and changed his views somewhat before he died. All this only strengthens my conviction, that slavery is a *deceitful above all things, and desperately wicked*—"that if it were possible, it would deceive even the very elect." But this no more proves that slavery is right, than the fact that a great many men who were once *temperance*, but have become drunkards, prove that *drunkenness is right*!

Bro. Winans stated, that he did not remember the remarks concerning the division of the Union, attributed to me on p. 6 of the pamphlet. I did allude to this objection to the doctrines of abolition, and made a few remarks upon it. But they are carried out more fully in the pamphlet. It would have been better to have included the added remarks in brackets. But this was neglected, not however with the intention to deceive. It is easy I think to explain this omission. Mr. Scott wrote the pamphlet, superintended its printing, correcting proofs, &c. under circumstances very unfavorable to entire exactness and perspicuity. The pamphlet was written and ready for circulation within one week, during all of which period he had numerous conference engagements to attend to. Under such circumstances, it is not wonderful that in reporting his own speech, he should at times forget his character as reporter, and carry out his thoughts as if they were constituent of the delivered speech. It is indeed a matter of surprise that many other such mistakes did not occur—*ed.*

I am again accused of misrepresentation, in attributing to Bro. Winans the remarks made on p. 10, about "murdered wives and children" &c. My sole intention in these was to show, that the brother meant such would be the effects of abolitionism, if its measures were carried out. This I presume he will deny was his meaning. Mr. Scott made some further remarks on this change, of which our notes are insufficient to warrant any report.

Mr. Scott occupied about an hour and a quarter in his remarks. He manifested the same calmness, self-possession and dignity—the same christian forbearance and meekness of temper—which had characterized all his previous exhibitions in the Conference. Nothing offensive in his manner, spirit, or language, could at any time be detected. Not in a single instance, was he called to order by the chair or any member of the Conference; except indeed by the instance of his own order, adopted by this body, I was restricted. The rule is, that no member shall speak twice on the same question, until all others who may wish to speak have spoken. Now I need not tell this conference, that had the subject been debated ten days longer, I should by this rule, have been effectively prohibited from speaking a second time. For we all know that speakers are abundant, and when the question was taken, all had not spoken who desired to be heard. In view of these facts, I stated that I was permitted to speak but once, and with no view to convey an impression, that I had been denied this privilege, by an unusual order of the conference. Brethren know there is such a rule, and they know too how unlikely it was, that it should be set aside in my behalf. They are all aware, that, on the last day of the discussion, I was called to order by a member for speaking twice, as he supposed, to the same question, when I only rose to speak to an amendment, and occupied but three minutes— and I was then pronounced in order on the ground that before, I had spoken to the main question; now, I was speaking to an amendment. I might indeed have made my meaning less liable to be mistaken, by stating according to the rules of the house I had not such permission?" but as this was my sole meaning, so it never entered my mind for one moment, that I should be misunderstood. Ought this omission then to subject a brother to the high and heavy charge of falsehood? Never mind such an idea enter my mind, and not with any view to convey an impression, that I had been denied this privilege, by an unusual order of the conference.

Mr. Scott said that he had not been charged with falsehood, in making such a statement of Bro. Winans' argument. The rule is, that no member shall speak twice on the same question, until all others who may wish to speak have spoken. Now I need not tell this conference, that had the subject been debated ten days longer, I should by this rule, have been effectively prohibited from speaking a second time. For we all know that speakers are abundant, and when the question was taken, all had not spoken who desired to be heard. In view of these facts, I stated that I was permitted to speak but once, and with no view to convey an impression, that I had been denied this privilege, by an unusual order of the conference. Brethren know there is such a rule, and they know too how unlikely it was, that it should be set aside in my behalf. They are all aware, that, on the last day of the discussion, I was called to order by a member for speaking twice, as he supposed, to the same question, when I only rose to speak to an amendment, and occupied but three minutes— and I was then pronounced in order on the ground that before, I had spoken to the main question; now, I was speaking to an amendment. I might indeed have made my meaning less liable to be mistaken, by stating according to the rules of the house I had not such permission?" but as this was my sole meaning, so it never entered my mind for one moment, that I should be misunderstood. Ought this omission then to subject a brother to the high and heavy charge of falsehood? Never mind such an idea enter my mind, and not with any view to convey an impression, that I had been denied this privilege, by an unusual order of the conference.

Mr. Scott said that he had not been charged with falsehood, in making such a statement of Bro. Winans' argument.

This is the strongest, and indeed, the principal position which brother W. has taken against me. I will make a few statements, and then the conference will be discharged.

Honored Fathers and Brethren—We have had the pleasure of receiving, by the hands of your worthy representative, the Rev. Wm. Lord, your kind and fraternal salutation, as expressed in the epistle with which he was charged, and which has been read in open conference. This, together with the friendly intercourse of brother Lord among us on the present interesting occasion, has brought to our recollection those hallored associations by which we have been refreshed in former times by similar tokens of brotherly love and Christian affection.

Assembled we are in our General Conference, as the representatives of the twenty-two annual conferences, into which we have been divided, for the purpose of examining our *unfeigned gratitude to God for what he hath wrought on this vast continent, by our instrumentality, and of our firm and unwavering attachment to those doctrines and usages, and to that Discipline, by which we have ever been distinguished, and which we have received in substance from the venerable founder of Methodism*.

But in the midst of these recollections, so holy and consolatory, we have to lament the loss by death, since we last assembled, of one our senior superintendent, the Rev. William M'Kendree, the brightness of whose countenance, yet we are endeavoring to sustain his trust confided to him, and that we might not miss the favorable opportunity of employing the agency of our highly respected and beloved brother, the Rev. Dr. Fisk, who enjoys our confidence, to present to you, in person, these expressions of our affection and esteem. We have, therefore, requested him to convey to you an assurance of our undiminished attachment to the Wesleyan Methodist connection, and to ask that at our next General Conference we may be favored with a representative from your body, whom we visit, should it take place, will no doubt be reciprocated with the same feelings of brotherly affection by which this intercourse has heretofore been characterized.

Earnestly praying that He whose goings forth have been from of old, from everlasting, may guide, sanctify, and ever be with both you and us, we subscribe ourselves, in behalf of the General Conference of the Methodist Episcopal Church, your brethren and servants in our common Lord and Saviour, Jesus Christ.

R. R. ROBERTS,
JOSHUA SOULE,
ELIJAH HEDDING,
JAMES O. ANDREW,
Bishops of the M. E. Church.

THO. L. DOUGLASS, *Secy.*
Cincinnati, O., May 1, 1836.

On motion of J. Early,

Resolved, That the President appointed the Committee on Temperance, to hold a meeting in the hall of the Wesleyan Methodist Church, on Wednesday evening next at 7 o'clock, A. M.

On motion of P. C. Oakley,

Resolved, That the Committee on Revision be instructed to take into consideration the propriety of framing a rule to provide for the restoration of the credentials of a traveling preacher who may be deprived of them by expulsion, or otherwise, when such restoration shall be deemed proper, and if proper, to report accordingly.

On motion of G. Gary,

Resolved, That the Committee on Temperance be instructed to inquire whether the direction in Book of Discipline, chap. i

at his own request, shall have a claim on the conference for his support, and report

Friday morning, May 6th.

met at 8 o'clock—Bishop SOULE in the

table and resolutions on a theological library

presented, read, and referred to a select com-

mittee of P. P. Sandford,

That the Committee on Missions be instruct-

ed into the expediency of constituting the Li-

conference in Western Africa into an annual

of Allen Wifey,

That the Discipline, chap. i, sec. 9, arts. 5,

amended, by adding the words, *"if they de-*

to the Committee on Revision,

of R. Hopkins,

Resolved, That the Committee on the Book Concern, and are hereby instructed, to inquire into the expediency of having the Pittsburg Conference transfer its *privileges* to the General Conference, *providing* its members in the body of Pittsburg be entitled at least four years longer, and provided also that the Pittsburg Annual Conference on the Journals of this conference, and published in our periodicals, the proceedings of said conference.

ZION'S HERALD.

JULY 6, 1836.

ed, read, and referred to the Committee on the Book Con-

cern.

On motion of S. G. Roszel,

Resolved, That the committee appointed to draft a pa-

ternal letter to our preachers, members, and friends, be,

and they are hereby instructed, to take notice of the

subject of modern abolition, that has so seriously agitated

the different parts of our country, and that they let our

preachers, members and friends know that the General

Conference are opposed to the agitation of that subject,

and will use all prudent means to put it down.

On motion, this was ordered to lie on the table.

On motion of R. Hopkins,

Resolved, That the Committee on the Book Concern, and are hereby instructed, to inquire into the expediency of having the Pittsburg Conference transfer its *privileges* to the General Conference, *providing* its members in the body of Pittsburg be entitled at least four years longer, and provided also that the Pittsburg Annual Conference on the Journals of this conference, and published in our periodicals, the proceedings of said conference.

ZION'S HERALD.

the General Conference has no such power; and that they have, by this act, done that which is unconstitutional;

for one of our "restrictive rules," so called, in chapter I., art. 3, numbered 5, expressly says, "They [the General Conference] shall not do away the privileges of our minis- ter or preachers, of trial by a committee, and an appeal."

And yet this General Conference has, to all in-

tent that privilege, and at once *tried and condemned* them, as guilty of *"unjustifiable conduct,"* by their body from which they were *expelled.* How *"unjustifiable"* their conduct might have been considered to be, to us, it is

not known; but this General Conference had no constitutional

power to pass this summary sentence, by which minis-

ters of our church are pronounced to be guilty of "un-

justifiable conduct," and then order it to be published in

the public periodicals. These brethren had no

rule or regulation of this General Conference. We,

therefore *protest* against the doing of this General Con-

ference in their case, and request that this protest may be

recorded on the Journals of this conference, and published

in our periodicals, the proceedings of said conference.

ZION'S HERALD.

Within a few weeks past three souls within the bounds

of my charge have been brought out of "nature's night" into the "blaze of gospel day."

We have a Sabbath School in operation here, which

considering all things, is in a flourishing condition. There

are connected with it, two superintendents, seven or eight

teachers, and it numbers about forty scholars. It has a

library which has been replenished with a number of

volumes this season. There is another school within the

bounds of the charge, in a factory village, which is known

by the name of Lanesville, in the town of Attleborough,

Mass. This school is not quite so prosperous as the one

I have described.

Before I close, I would make known to you the state of

abolitionism here. Last autumn and winter we were fa-

vored with a number of able lectures on that important

subject, by different agents. The congregations that as-

sented to hear these lectures were large and respectable.

At no time during the delivery of them was there

any disturbance—noting repugnant to good order and

decorum was to be seen either in or out of the house.

The result was, the great majority of the respectable

part of the people in this region were made the decided

friends of *modern abolitionism.*

Quite a number of *incendiary publications*, as they

are called, are taken in this place, and read; we have no

doubt, with interest and profit; for we wish to know all

about this all-absorbing subject, and we should feel ourselves much obliged to those who dissent from, and tell us so frequently, that we do not understand the subject

of slavery, as it exists at the South, if they would be so

kind as to tell us of what part of that diabolical system

we are ignorant.

Again, we have been officially told, that we have

brethren who are necessarily, and in some instances,

reluctantly associated with slavery in the states where it

exists."

I suppose the meaning of the above sentence to be this

—our brethren at the south, are necessarily, and in some

instances reluctantly associated with slavery, because it

would be an illegal act for them to emancipate their

slaves.

Now I would ask, if those brethren were not accessory

in making the *repressive laws*, which they suppose ne-

cessitate them to retain men, women, and children, in

bondage? Again, do they protest against these laws?

Let him demand the interposition of the Executive and

civil authorities of Georgia.—*N. Y. Commercial.*

Resolved, by the delegates of the several annual con-

fences, in General Conference assembled, that Bishop

SOULE be, and he hereby is respectfully requested to fur-

nish a copy of the sermon, for publication, as soon as it

may be practicable.

Bishop SOULE having consented to comply with the above

request, and informed the Conference there were parts in

the sermon which he had not delivered, for want of

strength and time; on motion, it was resolved, that they

also be included in the publication, on being read to a

committee and approved by them; and the three other

superintendents were requested to act as that committee.

Conference adjourned until to-morrow morning at 8 o'clock.

[To be continued.]

REVELS.

Delegates from N. E. Conference

Hampshire Conf.

Cincinnati, May 1836.

And now we would inquire—is there no remedy for

these outrages? Can nothing be done to arrest them?

In the proud days of the Roman republic, had such an

outrage been committed upon a Roman citizen, in any

part of the world, the wrong would have been redressed, or

the world would have trembled before the tread of

her legions. "Is it lawful," said the great apostle to the

Gentiles, when in one of his epistles—"Is it lawful to

steal a man that is a Roman, and uncondemned?"

What an instantaneous change did those magical words

produce in the conduct of his enemies! And shall

American citizenship afford an ego to that?

Resolved, by the delegates of the several annual con-

fences, in General Conference assembled, that Bishop

SOULE be, and he hereby is respectfully requested to fur-

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Conference adjourned until to-morrow morning at 8 o'clock.

[To be continued.]

REVELS.

Chatham, June 24, 1836.

BROTHER KINGSBURY—I rejoice that it falls to my

lot to record one of the most interesting and blessed revi-

sals ever made in this town; and many say that it exceeds

any thing ever made in this town; and many say that it exceeds

any thing ever made in this town; and many say that it exceeds

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Poetry.

FOR ZION'S HERALD.

AN INTEMPERATE HUSBAND, AND HIS AFFECTIONATE WIFE.

Husband.—Go, Absalom, and buy some rum,
And fill the gallon bottle;
Now, drink I must, and quench my thirst,
And cool my burning throat.

Wife.—Will you, my dear, some counsel hear
From me, and take it kindly?
For your soul's sake that habit break
Which you have formed so blindly.

H.—My lungs are weak, and do bespeak
A constitution sickly;
My head does ache, my back will break
Unless I have some quickly.

My appetite is seldom right
Unless I drink some today—
And this I know, a mug or so,
Invigorates my body.

W.—How vainly do you strive to show,
That alcohol is needed!
It does disgrace the human race,
As thousands have conceded.

H.—My hips are lame, my knees the same;
For ease and health I'm trying—
Go, get it quick, as I am sick,
Or soon you'll see me dying.

W.—Our doctor said you'll soon be dead,
Unless you cease from drinking;
No skill can save you from the grave,
So all your friends are thinking.

H.—No more that quack shall me attack,
To make my die by freezing;
I will not pay my cash away
To him, so displeasing.

With rum I will a barrel fill,

It gives me so much pleasure;

And drink till I fall down and die,

And quit my liquid treasure.

A CONSORT.

W.—*d.*, Vt. June, 24, 1836.

STANZAS ON FAME.

Men toil,
And bards burn what they call their midnight taper,
To gain, when the original is dust,

A name!—Byron.

What is it? Fancy's glittering crown
Which lures the young aspirant on;

The laurel chaplet of renown,

That's gained at last when life is gone.

Yes! youth and hope are ever twin,—

They spring, and bud, and die united;

For when the flower of one we gain,
Instead of bloom, we find it blighted.

Life's early dream! 'twas dazzling bright,

Fit for a poet's glowing story;

Fame opened, to my raptured sight,

Her portals, honor—fortune—glory!

I toiled for all; still beams the light

That lures me onward, though each flower

Of hope has felt cold sorrow's blight,

And withered lies in study's bower.

Yet so it is,—to reach the goal
Of bright renown and deathless fame,

Still throbs man's ardent, eager soul,

To gain, when he is dust, a name!

Miscellaneous.**THE MAD HOUSE.**

A most highly wrought story is that of the *Maison de Sante*, a private mad house, in France, where the most harrowing cruelties were practised.

One of the patients is a beautiful female, the younger daughter of a French family of rank, who is committed to the doctor for the cure of an illness brought on by opposition to a passion for a young Englishman, who is devotedly attached to her. By the contrivance of his enemies, he also is brought accidentally to this same house, where it was well known he would be treated with extreme cruelty. At the time of his arrival, the lady is suffering personal punishment from a scoundrel, who is associated in the government of the house, and who is infuriated against her for resisting his dishonorable advances. The following passages will give some idea of the manner in which the story is told.

The young Englishman had suddenly turned out of one of the side walks, leading from the garden-house, close to that wing of the main building where the yellow doctor, or devil, had entered.—He held high language with his friend, and evidently expostulated in fluent French, although I could distinguish only the acute English accent of what he uttered, but not the import of his words.

But a keener ear and one more accustomed to the tones of his sonorous voice, was close by, to catch enough of the beloved sounds, whose faintest whisperings could vibrate through her heart. Just as the Englishman passed under one of the closed windows, the Venetian blinds of which could only exclude his person, but not the speaking evidence of his identity, from the dear object within, a scream, far different from the one that had, in the early part of the evening, thrilled through me, burst from the closed windows. I never heard so awful a sound of joy. It came deadened through the glass, and the slight wood work of the blinds, with a hushed yet piercing tone. It made me thrill with mixed sensations of surprise and anxiety, for I at once recognized the voice of that which had before spoken its agony from the bars of the garden-house, and I only knew from it that the poor sufferer had been removed from that horrid place.

And again the voice did come; but no longer in a stifled scream, as at first.

"Edward, Edward! I hear you, though I see you not! I know you are there—Oh, come, come quickly up—fly to my help!—the wretch is dragging me from the window!"

A suppressed and smothered utterance of sound was next heard: but the lover required no more. With agile bound he rushed into the low portal, and all the observers of the scene were in a moment on the spot. The doctors, Michael, and two other servants, darted past me, and the Englishman's companion followed them into the house. I hurried with the others up the stairs, and thought but partially enabled to understand the relative situation of the two principal actors in this touching scene, I had no hesitation as to the side in which my sympathies were to enlist.

When I reached the landing place, which terminated the ten or dozen steps of the narrow stairs, I saw a low door at the right hand, lying open, and the clavow from the little room it led to, directed my steps. The scene within was of most painful confusion. The chief doctor, with the dandy, the

servants, and the "friend" of the Englishman, were forcing the latter from the embrace of his long sought mistress. The sallow doctor, and a coarse looking woman were dragging the beautiful girl from her lover's closely strained arms. Although they both struggled against their assailants, with a force that would have been supernatural had not love braced the sinews of both, they seemed to have no look, no wryd but for each other. The most impassioned murmurings of rapture came through a din of threats and imprecations, like the hum of flower-enamoured bees in the tumult of a thunder-storm!

As soon as we were again beneath the window of the fatal chamber, and that the young man's voice rose up unobstructed to mingle with her own, the hapless girl, roused to a state of despair and frenzy, made some more powerful efforts to escape from the feds who held her, and rushed towards the casement from their insufficient hold. This I conjectured from the frightful evidence that instantly presented itself. A sudden crashing of the glass of the window, and the cracking of the light wood-work of the blind, told of her desperate attempt at escape; and, in a moment, one of her snow-white and beautifully formed arms was thrust through the aperture, lacerated and bleeding from her shoulder to her fingers' points. The blood streamed from it as though some main artery had been severed, and the crimson stains trickled down the green blinds, and upon the gravelled walk. Nothing could be more appalling than the appearance of that arm, waving to and fro in its sanguined torture, while the choked shrieks that accompanied the movement bore no tone of physical suffering.

An exclamation of horror burst from all beholders of this sad sight. It was too much even for the hardened nerves and hearts of the fierce menials; but never shall I forget the anguished groans uttered by the young Englishman; his struggles were Herculean to elude the sinewy grip of his four or five assailants. He had but two helping hands to aid his own exertions, and they were insufficient for a time, to cope with the odds against him. We were all hurried together, those who dragged and those who resisted, in the direction of the garden-house, the lovely arm still waving through the window-blind, until the white streaks which the stream left at first uncovered, became gradually died with red, and a bloody badge of suffering was alone to be distinguished.

One Easter, in coming out of the palace he addressed the sentry with his usual familiarity, in the form of salutation prescribed for that day—"Christ is risen!"

Instead of the usual reply, "He is indeed," the fellow answered gravely,—

"He is not indeed!"

"Hey? how? what is that?" said the emperor,

"I said Christ is risen!"

"And I replied, He is not!"

"Why, who and what, in God's name are you?"

"I am a Jew!"

HIGH LIVING AND MEAN THINKING.

Among other complaints before the Grand Jury of this county, during the past week, was one against an individual for selling rum. A certain deacon of a church was called before the jury to sustain the complaint; he was asked if he had bought any rum of the person complained of?

"I have not," was the reply.

"Have you seen any rum drank in his premises?" was asked by a juror.

"No," was the ready reply.

"Have you known any rum to be sold or drunk in his premises?" was the next inquiry—and the next answer, like the others, was

"No."

"Have you known any rum to be carried away from the said premises, and if so, under what circumstances?" he was asked by the district attorney, from whom the deacon could not escape so easily as he probably imagined.

"O yes," said the deacon, "I have carried rum away from there when my family were sick."

"How much have you carried away?"

"About six gallons at different times."

"Well, come," said the attorney, "how did you obtain the rum?"

"I borrowed it," said the deacon.

"Indeed—did you return the same quantity of rum again?"

"No sir."

"What compensation did you make for the rum?"

"Why," said the deacon, "when I borrowed the rum, I let the man have the money for it, and provided he ever called for the rum, he was to return me the money again."—*Fall River Monitor.*

THE EMPEROR NICHOLAS IN MOSCOW.

On my arrival, the whole of this variegated population were stirring like the inhabitants of a beehive. There seemed to be a "sensation" in the town, as if something prodigious had happened—as if another Alexandrine column was erecting itself in the Kremlin.

"The Emperor is come!"—this was the cry; and the nobles were yoking their coaches and four, the droskies flying, double loaded, along the streets, and the mujiks, male and female, rushing like a whirlwind after. At St. Petersburg, where the Emperor habitually resides, he is a man of—considerably upwards of six feet; but nothing more. He reviews his troops before the palace, goes out to walk with his wife and children, strolls along the English quay, and although every hat is moved that is in the way, very few come on purpose to move. And why?—because they can come at any time.

In Moscow he is a rarity; in Moscow, which is a Russian city, he is believed almost to idolatry.

"Our father!" cry the mujiks, looking up into his face with devoted affection as he struggles through them.

"Come now, make a little room for me," says the emperor, passing on with his hand raised to his hat; "do, brother, stand out of the way!"

The occasion is like a fete through the whole town, and the Kremlin, to which every one has access, is like the scene of a great fair. The palace, defended from the people by no enclosure, is surrounded by a dense crowd of men, women, and children, from morning till night. Sometimes a beautiful little boy, one of the young princes, climbs up to the window to look out, and all heads are instantly uncovered as if it were Nicholas himself.

And again the voice did come; but no longer in a stifled scream, as at first.

"Edward, Edward! I hear you, though I see you not! I know you are there—Oh, come, come quickly up—fly to my help!—the wretch is dragging me from the window!"

A suppressed and smothered utterance of sound was next heard: but the lover required no more.

With agile bound he rushed into the low portal, and all the observers of the scene were in a moment on the spot. The doctors, Michael, and two other servants, darted past me, and the Englishman's companion followed them into the house. I hurried with the others up the stairs, and thought but partially enabled to understand the relative situation of the two principal actors in this touching scene, I had no hesitation as to the side in which my sympathies were to enlist.

When I reached the landing place, which terminated the ten or dozen steps of the narrow stairs, I saw a low door at the right hand, lying open, and the clavow from the little room it led to, directed my steps. The scene within was of most painful confusion. The chief doctor, with the dandy, the

before him both well dressed and with a cheerful countenance. He is easy of access; and seems to think an appearance of state almost unnecessary.

At St. Petersburg, however, at each side of the door which leads to the imperial apartments, stands a black man gorgeously dressed in eastern costume. There are twelve of these men, who relieve each other alternately in the duty of opening and shutting the door, and announcing the name of the visitor.

After breakfast, the emperor's first care is to go to the nursery to see his children, and ascertain how they have slept. He takes each of them up, kisses them, romps with them—for he is full of frolic, and glad to be a boy again when the cares of the world will let him.

Their majesties dine at three o'clock, (the general hour for the upper classes in Russia) with perfect simplicity; and towards the conclusion of the meal, the Grand Duke Alexander and the other children come in to kiss their parents. When they rise from the table, the Emperor bestows upon his consort, also, some hearty kisses. He calls her his "wife"; but the empress, who is a Prussian, never alludes to him but as "the Emperor." She speaks English extremely well, but Nicholas only indifferently.

"The character of the emperor and empress," writes an English friend to me, "is such that it is difficult to speak of them, without exciting in strangers a suspicion that the description is overcharged. It is no exaggeration to say, that I never saw a family where *more* affection and harmony existed, and that I believe the examples to be very rare indeed, where *so much* can be discovered. I have frequently seen these illustrious individuals surrounded by their children, and have partaken of the influence every one receives who witnesses the scene; and I can say, that in their domestic virtues they are worthy of being held forth as a pattern, not only to all sovereigns, but to all mankind."

At St. Petersburg, Nicholas has frequently gone home in a drosky when it rained; and once having no money in his pocket, the isovoschik, ignorant of his quality, detained his cloak till he sent down his fare. A better anecdote, however, is told of the contact he sometimes comes into with the lower classes.

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